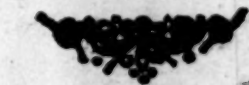


CHRIST'S
REVVARD
OF
A CHRISTIANS
WATCH and WARD.

OR
A Sermon preached at the Burial of
Mr. JOHN BERRY of Thorverton, in the
Countie of Devon; Aug. 23. 1654.

By JOHN PRESTON Minister of the Gospel there.

Upon these words of our Saviour, LUKE 12. 37.
*Blessed are those servants, whom the Lord, when he cometh, shall
find watching.*



L O N D O N,

Printed by W. Bentley, for F. Eaglesfield at the
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Anno Dom. 1655.

To the Worshipfull THOMAS BROWN
Esquire, Alderman of LONDON,
Grace and Truth by Jesus
CHRIST.

SIR,



I may be said of your famous City, as sometimes of Tyre. She is the Crowning City, whose Merchants are Princes: whose Traffiquers are the honourable of the Earth, Isa. 23. 8. But what became of Tyre, that noble and ennobling City? her Crown was laid in the dust, and her Honourable in the streets. And why? They were haughty and knew not the Lord, neither regarded they the God of Jacob. They did not know; in their affairs they eyed not the Crown of Righteousness, neither were Traffiquers with Heaven, therefore they perished from off the Earth.

Your City, as a stately Princess, wears a goodly rich Crowns on her head, Crowns her Merchants and inhabitants with wealth and honour; and you confess that it is not for your Righteousness that the Lord hath spared you, but that It is of the Lords mercies, that ye are not consumed, because his compassions fail not. Lam. 3. 22. I will not accuse you for Pride and haughtiness, for trampling under foot the glory of England, the Preaching of the Gospell of Righteousness, nor for Blasphemy, Heresie, Apostasie, Oppression, self-love, and self-seeking, serving your selves upon Christ and upon his Gospell, for I have often heard you, upon your publick fasting-daies and daies of humiliation, to accuse and condemn your selves for these and the like City sins, onely I grieve to see these Rebels and Traitors against God to get a Reprieve, and I heartily wish that the day of their Execution were come: for, the putting of these to death will be your life. For the Prophet Micah tells you how you shall be still renowned, the Crowned and the Crowning City. To do justly, to love mercy, and to humble thy self to walk with

THE EPISTLE

with thy God, Micah 6. 8. You must meet God every day upon the Royal Exchange. Here you must barter Nature for Grace, Error for Truth, your own Righteousness for Christ; (and who will not part with dross for Gold, Pibbles for Pearls, Rags for Robes?) you must put off (saith the blessed Apostle) concerning the former conversation, the Old Man, corrupt through the deceitfull lusts, and be renewed in the spirit of your minde: and put on the New Man, which after God is created in Righteousness and true holiness. Ephes. 5. 22, 23, 24. Your main case must be for your religious Factorage, and to keep up your noble Trade with Heaven. Your Merchandize must be for them that dwell before the Lord, to eat sufficiently, and for durable cloathing. Isa. 23. 18. Let Prayer continually go forth with your laden vessels, and the Spirit of God will Pilot ye. Then shall ye have good Markets indeed: and Oh, the rich returns that will flow in unto you! Blessed are the Merchants, that walk and talk with God daily upon the Exchange. When God and the Soul are Partners, Oh, the sweetness and fullness of that Communion and intercourse!

See how our Saviour loveth such a soul as is busied in heavenly negotiations, when he likens the Kingdom of Heaven to such a Merchant, who seeking goodly Pearls, when he had found one Pearl of great Price, he went and sold all that he had and bought it. Matth. 13. 45, &c. The true Christian is this Merchant; a Merchant adventurer, he ventures riches, honours, pleasures; life and all, he trades for Pearls, that is, he seeks (with labour, cost, and danger) for heavenly knowledge, the Pearl of great Price, or the peerless Pearl is Christ Jesus. A Pearl is bred of a celestial humour or dew in shell-fishes: Christ by heavenly Influence was formed in the womb of the Virgin Emanuel, God with us, or God-man is this Pearl. The value and worth of this Pearl no Arithmetician can sum up, it is infinite, of wonderful virtue, most precious, A Pearl that makes Pearls, it makes wild sinners to be Pearls and costly Jewels, Malac. 3. 17. and turns every evil thing into Good for us, Rom. 8. 28. as the Philosophers stone turns every thing it toucheth into Gold. This Pearl, Christ Jesus with all his gifts, graces, virtues, merits, and Priviledges is derived to us by the means of his ordinances. These are the Cabinets and Caskets of this Pearl. God offers Christ in his word, he is willing to barter with us. Come buy. Isa. 55. 1. I Counsel thee to buy. Rev. 3. 18. In
God

D E D I C A T O R Y

God desires us to be good to our own souls, to receive the soul-saving, soul-enriching Pearl, thus offered (as these Texts, 2 Cor. 5.20. Deut. 5. 29. Luke 13. 34. do testifie.)

As there the Merchant went and sold all, so doth the true Christian sell all. That is first, he parts with his estimation of all in comparison of Christ. Secondly, he hath a heart prepared actually to part with all, if he cannot enjoy it and Christ too. Thirdly, and especially, he parts with his sins all, not reserving a Zoar or a Rimmon, not keeping any one beloved lust or forbidden pleasure. Yea, Fourthly, he parts with his Affections, with all their Branches and Objects, if they will not stand with Christ. Whatsoever comes into competition with Christ, whether honours, riches, pleasures, yea his own life, he declineth it, and loseth all for Christs sake. And the gain of this Merchandize, no tongue is able to express.

Thus do wise Merchants traffique whilst they live here on earth, a Countrey that is not theirs, venting their Commodities and transmitting all they can into Heaven, their own Countrey, against their Arrival and Receipt there, with joyfull acclamations of Saints and Angels, and most rich and most honourable dwelling with their blessed Redeemer, soul-solacing, and hearts-satisfying friends, in perfect joy, compleat comfort, and fullness of all good things for evermore.

The Lord remove and take out of the way, whatsoever letteth you in this blessed Merchandize, which is better than the Merchandize of Silver, and the gain thereof than fine Gold, Prov. 3. 14. Let your Merchandize be HOLINESS TO THE LORD Isa. 23. 18. here: so in the ballancing of your Account at the last day, you shall be clear out of debt with your heavenly Creditor, and receive a full and final discharge, together with a full remuneration of eternal happiness to you, and all carefull Accomptants with him, wayters and Preparers for him.

Which negotiation and traffiquing with Heaven (O sedulous and rich Merchant) is set forth under many other Notions in Scripture. Amongst which is that of Watching for the Masters coming. What it is; How this watch is to be set and kept, Motives to it, and the Reward of it, is as laid forth in the ensuing Sermon, in which your obsequious friend (being dead) yet speaketh.

Many be the Epistles, (which whilst he lived) he wrote to you by my hand.

THE EPI TLE, &c.

hand. Accept I beseech you of my appearing his Amanuenlis once more. And keep this by you. First, as a Remembrance of him that honoured you, and was faithfull and diligent to serve you in your employments in our Countrey. And Second, as a Funeral Ribband for your soul to wear, which may daily minde you of your mortal condition, and stir you up to get such necessities and preparatives to go hence, that when you shall be no more seen on earth, you may enjoy the beatifical vision of our Lord Jesus in Heaven. So prayeth;

Sir, your Worships Servant

in our great Master,

John Preston.



A SERMON,

preached at the

B V R I A L

O F

Mr. J O H N B E R R Y.

August 23. 1654.

Luke 12. 37.

*Blessed are those Servants, whom the Lord when he cometh
shall finde watching.*



Ere *Christ* compares himself to a man lately married, solacing himself, preparing a place for his Spouse, leaving a servant at home to wait for his return. *Christ* hath married his Church to himself, is gone into heaven to solace himself, after his sufferings (for he bought his Church with his blood) In the mean time we are to watch for the coming of our Lord. *Blessed are those servants, whom the Lord when he cometh shall finde watching.*

Where you have 1. The Master. 2. the Servants. 3. their Works.

1. Here is our Relation. Servants. 2. our Condition, a wayting a watching Condition. 3. The encouragement. Blessed are those Servants, &c.

1. Our Relation, *Servants*.

Doct. Our greatest Title of honour in this life, is to be Gods
A 4 Ser-

Servants ; his servants are *Kings*. To serve him is to reign , that is, over lusts, over sin. His service is perfect freedom ; He is greater than *Alexander* the great that subdueth his passions and corruptions. And hath made us *Kings*, *Revel. 1. 6.* (us) his servants, not onely in adopting us to be the Heirs of his Kingdom, but also (through the power of the Holy Ghost) hath made us Conquerours over sin, death, Hell, Sathan , and all our enemies , as it is written , *in all these we are more than Conquerours*, *Rom. 8. 37.* and he will Crown all his Members with glory and honour.

Use. 1. Account it so, & make great account of, and glory we in this Title. And indeed this is all our glory , our joy and rejoycing, that the Lord hath vouchsafed to call us forth to serve him, to wear his Badg and Livery. And it is a rich and beneficial service, we serve a Lord that hath the Scepter of Heaven and Earth , that will reward to a cup of cold water. A poor man beg'd a penny of *Alexander*, he gave the poor man a City ; what will our munificent, most magnificent Lord do if we ask in faith. He will give us a Kingdom, a glorious Kingdom, a Kingdom of glory that cannot be shaken. *Ask of me, and I will give thee the Heathen for thine inheritance, and the uttermost parts of the Earth for thy possession*, *Psal. 2. 8.* said God to his Son ; Aske of me in my Sons name (saith the same God to his servant whosoever he be) and I will give the Heaven for thine Inheritance, and the uttermost parts of the boundless Inheritance (which is above) for thy possession ; so that Gods servants may say every one of them, I am a Citizen of no mean City. I am a King of no mean Kingdom. I am a servant of the great God of heaven. He will not set us to gather stubble as *Pharaoh*, to work of our selves , but he will enable us to work ; where we fail , he will pardon ; and when we do his works by his own help , he will reward , Crown his own works in us ; and when our enemies oppress, he will take our parts.

Use. 2. Do we our duty as servants, else the Lord will not own us. When *David* was contriving to build a Temple to the Lord, then 'tis, *Go tell my servant David* ; but when out of Gods work , numbring the people , then onely *Go tell David*. So when the people of *Israel* did well , then , *Go tell my people*, but when they committed Idolatry, *Go tell thy people*, *Exod. 32. 7.* The Lord will not own us,

if we be away from his work and service. But is it for nothing that God so highly honoureth his people? *Seemeth it a small thing* (saith David) *to be King Sauls Son in law*? So (say I) seemeth it to you a small thing to be the King of Sauls Sons by grace, to be his Servants? Nay, dignity calls for duty, this honour looks for service and Gods servants must be watching, which is the 2. part.

The second part of the Text is the condition.

[*Watching*]

Doct. It is the office of every Christian, constantly to watch and wait for the Lords coming. All wakers are not watchers. There is a natural waking, and there is a spiritual waking, and so there is of watching. Waking natural is when the obstructions of the spirits being dissolved, the spirits return into the senses (for sleep is the binding up of the senses) when upon the discession of vapours (that stopped the senses before) there is a return of the spirit into the senses; which may be done by some call, some motion, some stirring up of the body: or by some great shining light.

In a spiritual sense. Worldly thoughts, and fleshly thoughts, as foggy vapours, do obstruct the workings of Gods spirit, and cause the soul to sleep in sin. God calleth by his word, stirs up good motions of his spirit, sends a proclamation by his messengers, scatters, a light, either the light, the delightful light of his mercies, or the startling terrifying light of his judgements, or the light of divine truth, and awakens these sleepers. And this waking is a preparative to watching, as watching is a Preparation for the Masters Advent.

Watching natural: is when upon waking we have our senses exercised, and are intent and carefully look about us to prevent some mischief or inconvenience, which careless security would let in upon us.

Spiritual watching (of which in the Text) is when upon our waking, our souls are exercised, the faculties and powers bent and intent in the work which God hath set us to do, when we do quicken, actuate and raise up our graces, avoiding of evil, preparing for God, to prevent that hurt and dammage which a sleepy State brings upon men: Here 'tis spoken of the vigils of the soul, yet the body may so far be taken in, as it is an Instrument of the soul in the action.

In the Primitive times they had their vigils, because of present

persecution, or when they had some great business in hand, to seek the Lord for direction or for preparation to the Sacrament. In process of time it fell into superstition, and the Papists rise up to their blinde devotions at certain hours of the night, which they call canonical hours. But how are we fallen from the zeal and piety of the primitive times? — — — *O quantum mutatus ab illo* — — —

Pectore. O where is the heart, and life, and spirit, the vivacity, the constancy and continuance in the service of God? Sathans watch and play is more used than our Saviours watch and pray? But to the doctrine.

It is the office of every Christian to keep a constant and continual watch over his soul.

Reas. 1. Because we are in danger of sin, and in danger by sin. In danger of sin, besides many other sins, of that deadness and drowsiness and heaviness of spirit which hangs upon the best. In danger by sin, more than I can express, offending of God, the good Angels, giving advantage to Sathan, exposing our selves to his darts, grieve the good spirit of God, and put a sting into all other troubles, yea, sin makes the Blessings of God to be no blessings, birdlimes, or clips the wings of our prayers, hinders us from praying God for his blessings. Sin is the continual make-bate between God and us, it separates all good from us, it withdraws our good God from us. It cankers our gold, blasts our good, embitters our comforts. It is cunning and will steal into our hearts, unless we keep a Guard and set a diligent watch.

What is it but the powerfull command of sin (which like the Devil in the man possessed) casts us sometimes into the fire, where we burn and boyl with lust; sometimes into the water, where either we swim with vain delights, or are drowned with the drunken pleasures of this flattering world? sometimes it blows us up into the air, with a giddy desire to hunt and hawk after the honours and preferments of the world, and anon throws us down groveling on the ground, nailing our affections to this earth with the covetous desires of worldly goods. Sin lies daily and hourly at our doors, at our beds, at our boards, in solitariness, in company, in the house, in the field, watching to surprize us, therefore we ought constantly to keep our watch, because of the danger.

Reas. 2. Because the life of man is a Pilgrimage, and we travel through our enemies Countrey. This is Sathans Empire, we had need to watch, when we are in the midst of our enemies, and a traitor, a bosom-enemy within us. *Alas* our precious *Jewel* is in a fraile pitcher, therefore keep thy heart with all diligence, *Prov. 4. 23.* In the *2 Kings 20. 39.* A disguised Prophet cries to the *King*, and said. *Thy servant went out into the midst of the Battel, and behold a man turned a side, and brought a man unto me, and said keep this man: if by any means he be missing, then shall thy life be for his life, or else you shall pay a Talent of Silver:* to our purpose, thus. As thou camest into the midst of the Army, the militant Church, God gave thee a soul to make thee a man, with this charge, Keep this soul safe, if it be missing when I come, about the business of the world, or sin, or Sathan, look to it, thy soul goes for it, and thou hast in all the world but one soul, if unprepared and unappointed, the Lord will cashier it, and cast it into hell, whence thou shalt not come forth till thou hast paid the utmost farthing. It will be in vain for thee to say as the man of his prisoner *vers. 40.* *As thy servant was busie here and there, he was gone:* Lord I had much to do in the world, many businesses, much to look after, &c. So my soul was missing when thou calledst. The Lord will say as the *King* to the delinquent there, *So shall thy judgement be, thy self hast decided it.*

Reas. 3. We are Runners in a race. The price set before us is eternal Glory. According as the price is above all other: so in our running we should be more quick, more yarr and circumspect.

*Reas. 4.** We are in a Warfare, and souldiers can never promise to themselves security without a strong and diligent watch; 'tis certain, the General of the enemies horse never sleeps, Sathan is alwaies waking and watching to take advantage, & *Simon dormis tu?* Christian souldier sleepest thou? The poor Disciples slept when their Lord was in an Agony, but *Judas* slept not: Ah! our husbandmen slept, and the envious one hath sowed Tares. *Christs* Disciples have left *Christ* alone to his own cause, saying, as sometimes the *Israelites*, To your own tents. Now look to thine own house, O Son of *David*.

Reas. 5. We are Stewards, and must shortly give an account, how we have improved our talents. The estate of an Account is a watch-

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Reas. 5. We are Stewards, and must shortly give an account, how we have improved our talents. The estate of an Account is a watch-

watchfull estate. Our account will be strict, our thoughts words and works shall be weighed in the impartiall scales of the Judge of heaven and earth, and if they be found thoughts of the Flesh, words of the world, and works of the Devil, we shall be sent away from the presence of God. With a *Go ye cursed &c.* Hell will be our Prison, eternity our shackles, fire and brimstone our Torment, the breath of the Lord like a River of brimstone will kindle it.

Reas. 6. The daughter of Improvidence, notably set forth, Luk. 12. 45, 46. If the servant say in his heart, My Lord delayeth his coming, and shall begin to beat the men-servants and maydens, and to eat and drink, and to be drunken. The Lord of that servant will come in a day he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with unbelievers. Swift destruction is at the heels of promisers to themselves Peace and Safetie. Yea, then is the time of pouring down divine vengeance, when men are dissolved to a secure negligence. When they shall say Peace and Safetie, then sudden Destruction cometh upon them, as travail upon a woman with child, and they shall not escape, 1 Thess. 5. 3.

Lastly, we are perpetually under Observation; 1 *Conscience* is an Observer of us. 2 *Sathan* observes what we speak or do, that he may accuse us to God and witness against us. 3 *God* observes us, his eyes behold, *his eye-lids trie the children of men*, Psal. 111. 4. he knoweth our thoughts, he writes it down in his book, and the faults can never be blotted out without Repentance. If Conscience fail (as for a time she may) and lye asleep at the door of our heart, and neither bark or bite) she will awake at last and tear thee. Assurance thy self, God will not fail to set thy sins in order before thee, if now thou do not examin and set them in order before thy face, judge and condemn them. The case being such, we had need to keep a perpetual Watch and Ward over our souls.

These Reasons are so many Motives to this necessarie dutie of a Christian watchfulness. I shall now give you a few Directions *For, and In Watching.*

1 *First, Labour to have waking Considerations.* Consideration is a help to Watchfulness. 1 Know and believe that there is a God that cyeeth thee, an enemy that observeth thee, and a Conscience that will

will do his office first or last, that Death is coming, and Judgement draweth nigh.

2. Consider the end of this coming into the world, and living here. What dost thou here *Eliab*? O baptized Christian, what dost thou sullying thy self amongst the flesh-pots of *Egypt*; lading thy self with thick clay, how long? *Hab. 2. 6. how long, O ye sons of men will ye turn my glory into shame, how long will ye love vanitie and seek after leasing, Psal. 4. 2.* How long will ye be busied like *Ants* about a mole-hill, carrying and recarrying in and out a little worldly trash, when you think to finish your earthly Fabrick, death (as a wild Beast) with one dash of his foot spoils all, and disperseth it and you. *The time past may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, Revellings, banquetings, and abominable Idolatries. 1 Pet. 4. 3.* It is enough, I, too too much, that you have revelled out the third of your life to waste, hitherto; Oh spend and end the little remnant of time wholly and holy in Gods service, working out your salvation with fear and trembling. Were your Heaven-born souls given you to stop to this earths drudgery? Your eagle minds to resort to the carrion of this world? was your golden time given you to gather dross? your noble affections to run in the dirty channels of this world? Rather was not your chief end to glorifie God and enjoy him? How futable have been your Actions to this chief end? have they been for your good and the salvation of your souls? consider this seriously.

3. Have this waking consideration. Is not God present? *Doth not he observe all my ways and count all my steps? if I have walked with vanity, or if my foot hath hastened to deceit Job. 31. 4. 5. will not God finde it out? saies Joseph, how can I do this great wickedness, and sin against God, in whose presence I am, Gen. 39. 9. The eyes of the Lord run to and fro through the whole Earth, to shew himself strong in the behalf of them whose heart is perfect towards him 2 Cor. 16. 9. He neither slumbereth nor sleepeth, His eyes see into the dark thoughts of our hearts, all things are naked and open unto the eyes of him with whom we have to do Heb. 4. 13. This should make us watch over our secret sins. What if thou hadst no body to accuse thee? Thou hast a conscience, and a God that sees thee. When thou art in se-*
cret

cret, think thou art in the presence of God, who is a Judge. *S. Paul* was kept in a watchfull condition upon this consideration. *Knowing the terrors of the Lord, we perswade men. 2 Cor. 5. 11.* It will be a terrible day. And when *Solomon* would startle young men, he minds them of the day of Iudgement. *But know that for all these things thou must come to judgement, Eccles. 11. 9.*

4. The fearfull condition to be found in an estate wherein we are not fit to dye. Take heed of promising thy self pleasure, or jollity to morrow; It may be the day that God will strike thee. *Ananias and Saphira* were stricken suddenly; and he who hath stricken thy neighbour (as many now are smitten by death suddenly) what if he smite thee? It may befall thee when thou goest about sinfull and unwarrantable courses (take heed) it may be the time when God calls for thy soul. Add hereunto that our life is short and uncertain, and that which at any time may, why not now? And if we wait all our daies, and every hour, it will not be long, and it is for eternity. Eternity depends upon this moment of time.

5. Labor for such inward dispositions as may dispose us to watchfulness. Two affections, when they are raised, will much help us, *Fear and Love*. 1. *Fear*. When *Jacob* was afraid of his Brother *Esau*, he spent the night before in prayer. *Blessed is the man that feareth always, Prov. 28. 14.* Blessed is the man that standeth constantly in aw of God, and is afraid to offend him at any time. So *Prov. 23. 17.* *Be thou in the fear of God all the day long.* What fear is that? of *Jealousie* and *Reverence*. There is great use of this fear, It is the souls best Scout-master, and will give report to the soul of her enemies Approches. Fear stirs up care, care rowseth duty, and performance of duty keeps us from surprisal. It is the Athiesm of the times to stand in aw of nothing: but he who hath the fear of *Jealousie* and *Reverence* is fit for all things.

2. *Love*, It is a sweet affection, and keeps the soul watchfull over any thing that may displease the person whom we love. It is also full of Invention to give content to the person loved, we never sin till the soul is betrayed and drawn away from these two; *Fear and Love*: and we have the soul never in better tune than when thus qualified. These are Royal supports of a Christians Arms. His Field is sincerity, charged with the deeds of Piety, shall be accomplished with

with a *Crest of Glory*. The supporters are *Fear and Love*, with this Motto, *My soul watcheth.*

Wind up the strings of your affections every day, else they will be down, wind them up with waking considerations, else they will down to these present things. Finde out what sin thou art naturally prone to. Be wise and foresee. Know your selves both in good and evil, wherein thou art prone to be overtaken, or overcome, and what hath done thee good and use it again. No creature will be taken in a snare, if he see it, and the Medicine that cured the lick one, he will use it again.

Take all advantages to do good, slip no opportunity, no Sabbath, no Sermon, for why, thou seeest some alive and well to day are dead to morrow. When we have advantages to any thing, study to improve them and turn them to Gods glory. This is a special exercise of watching. It will grieve you one day, when you shall see, that at such a time, ye lost such an opportunity, and at such a time, omitted such a duty. Consider this is your seed-time. *If ye sow to the flesh, ye shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the spirit reap life everlasting*, Gal. 6. 8. will ye have a harvest of Glory and no seed-time of graces. Every company you keep, make them better, or your self better by them: gain some spiritual encrease by them, or they by you. Labor to know how to judge every thing in its due worth, and so as it deserves affect it, least you put good for evil, and evil for good.

To know God in his greatness, *Christ* in his goodness, virtue in its dignity, sin in its dangers, death in its certainty, yet times uncertainty, will be a means to stir thee up to watchfulness. Let the joyes of Heaven ravish thee, the Torments of hell scare thee, the sound of the last trumpet (*Arise ye dead and come to judgement*) sound and resound always in thine ears.

Mors tua, Mors Christi, fraus Munda Gloria cœli

Et dolor Inferni, sunt meditanda tibi

Thy death and *Christ's*, Earths Fraud, Heav'ns habitation

And Pains of Hell, let be thy meditation.

Labour to finde out what binders from doing good, whether too much busines and pudder about the things of this world (as if we were born to live here everlastingly.) The Scripture sets

Bounds & limits to us: as 1 Cor. 7. 31. use this world as not abusing it, not doting upon these passable and perishable things, as our Saviour Luke 21. 34. *Warn us to take heed that we be not overcharged, as not with surfetting and drunkenness, so not with the cares of this life.* There is an overcharging of the soul with cares, as the body with meats or drinks. As the glutton and drunkard are unweildy to work: so cares eat up the power of the soul, so that they loose many opportunities to do good and to receive good. Cares choke the word. But more particularly.

First in the Morning, begin to wake with God, and give thy soul a Mornings-draught steep in the Meditation of God his mercy and preservation, before the World or the Flesh thrust in. Betbink of all that may befall thee that day, of all the dangers, of all the troubles, what Armor to encounter, surely ye have need to buckle on your Armor with Patience, to go up and down (amongst men, shall I say?) hissing Serpents of envy, poisonous Adders of maliciousness, and fiery flying Scorpions of slandering their neighbours, and we must fight (as S. Paul) *with Beasts after the manner of men.* You cannot go safe amongst these malevolent spirits without your coat of Mail, girded-on about you by prayer. Where the enemy once entered, barracado up that passage more strongly as souldiers do, where the enemy hath broken in, or the wall is weak. Take Provisions for thy journey or undertakings, that ye may be able to encounter whatsoever Accidents befall you. Let God have the first fruits of the day, the firstlings of your hearts. Begin the day with prayers, and it will sweeten all your actions of the day with comfort, and all occurrences thus: *I commended my self to God in prayer, and have set upon the day with this Resolution, to do nothing that may offend God or a good conscience, regarding no Iniquity in my heart but to pass the day in the works of my calling under the shadow of the Almighty, &c.*

Afterwards, in the day let us do nothing wherein we conceive God will not protect us, that we cannot pray to God for a Blessing upon it. If men would do so, what would become of their lying, swearing, & forswearing cheating, couzning, and underminings, drinkings, lasciviousness and vanities for why? can they pray to God for a Blessing upon these courses? In the day-time, carry a heavenly minde in earthly business. No Occurrent falls out, no Object is presented, but a gracious

cious heart will draw out something of it for religious use. A good Christian is an Excellent Chimist, and extracts heavenly things, and things for heavenly uses out of earthly minerals and materials. The present Harvest puts him in minde of the day of Judgement, and the Reapers, of the Angels. When he plows the ground he thinks upon the fallow ground of his heart how it needs turning and ripping up; when he weaves, or sees the Weavers shuttle, he meditates upon the shortness of mans life, now at this end, but presently at an end, &c. Thus he reasons with himself, God hath set me in this place for a little time, and here I must work in this inferiour calling, and I must serve God with contentment in it.

As for recreation make it not a vocation, you will quickly err in the use of lawfull things, if ye be not watchfull. Prosperity is a slippery Mountain, if you walk not warily, you will slip and slide, & glide into the forgetfullness of God, of your selves, of your duty, which is the way that leadeth to destruction, and many there be that fall into it. *Take heed (saith God) when thou art in that good land that floweth with milk and bony, that thou forget not, &c.* Job knew that for to get full of all was the way to be forgetfull, and therefore when his children were banqueting he was sacrificing.

If Athwarts and crosses of the world come, look upon the hand that orders all; wherein thou art prone to be overtaken, take especial care to prevent, and be watchfull there. And because every man cannot use Privacy well, be watchfull over thy self alone, use the time of *Aloneness*, in Meditation of him that *All One is*, though he be *Three*. Let thy sequestration-time, be thy holy meditation-time, Satan is busie still; he will be too cunning for thee, and make thy heart his shop, if thou suffer it empty, and fill it not with good thoughts.

Let thy company be such as to whom thou mayest do good, or from whom thou maist receive good. Good company strengthens one another, as stones in an Arch. Such company as thou keepest, such thou art, or such thou wilt be shortly, or such thou wilt be accounted to be.

When it comes to night, reflect upon the occasions and passages of the day: go over all, where thou hast offended, crave pardon, where thou hast done well, bless the Lord. If thou have done good

to none, nor made thy self better, thou mayest cry out, *heu! diem perdidisti*. Alas! I have lost a day. Suffer not thy body to rest, before thy conscience be assured of peace & reconciliation with God through *Iesus Christ*. Dangerous to go to bed with a guilty conscience, what do we know whither we shall live till the morning?

If we could account Religion a serious thing, as it is, we would not hear these things as strange Doctrines, but we would think of them seriously, and practise them affectionately.

Renew your Resolutions for the time to come, for we have all broken our vows and covenants with God. Observe all advantages for praying to, and praying of God, speaking of his goodness to others with thy mouth, and let thy life speak thereof lowder, let God have all the Honour of his Assistance of thee, & blessing thy Labours.

Above all, Remember the Sabbath, do the work of the Lord onely upon the Lords day. If thou mingle thy worldly business with his service, thou spoylest all; such mixings marr all. *Dead flies cause the ointment of the Apothecary to send forth a stinking savour Eccles. 10. 1.* So distracted thoughts, worldly mindedness, and earthly talke and business upon the Lords day, will cause all thy prayers and services to stink in the nostrils of God. And if thou steal away of his time, to use it about thine own occasions, thou art a Thief also to thy self, and to thine own profit. For therefore God commanded thee to keep the Sabbath that he might bless thee, that by thy holy observation of the day, and carefull performance of the duties of the day, he might convey over to thee his blessings, for such a servant he bleisseth, and he shall be blessed, which is the third and last part.

The Encouragement.

Blessed is that servant, &c.

Doct. Blessing attends and goes along with watching. If thou wilt be blessed? then watch for the Lords coming. Blessed are those servants, &c.

Those that keep their souls in a watchfull frame are blessed. And it is truth. The mouth of the Lord hath spoken it.

Use. What a Motive is here to give our souls to watching. In Blessedness all good things whatsoever, meet as in a centre. It is a confu-

confluence and concurrence of all good whatsoever, either honest, profitable or pleasant. And this Blessedness shall meet the watchfull soul in death, and embrace it. The watching Christian, his life is blessed, his death is blessed: blessed by grace, blessed by glory; blessed in body, blessed in soul. Blest soul that immediately enjoyes blessedness in the Kingdom of Heaven where God is *all in all* to his elect 1 *Cor.* 15. 28. where is eternal life and perfect glory. Eternal, life, which is that Fellowship with God, whereby God himself is through the Lamb *Christ*, Life unto the elect. For in the Kingdom of Heaven, the elect shall not need meat, drink, sleep, air, heat, cold, physick, apparel, or light of Sun or Moon, but in place of all these, shall they have Gods spirit, by which immediately they shall be quickned for ever. *Revel.* 21. 3. 23.

And perfect glory, which is that wonderfull Excellency of the Saints, whereby they shall be in a far better estate than heart can with. For first, they shall everlastingly behold the face of God, which is the *Glory* and Majesty of God, *Rev.* 22. 4. Secondly they shall be most like to *Christ*, to wit; just, holy, incorruptible, glorious, honourable, excellent, beautifull, strong, mighty and nimble 1 *John* 3. 2. *Phil.* 3. 21. Thirdly they shall inherit the Kingdom of Heaven 1 *Pet.* 1. 4. *Matth.* 25. 34. whence proceeds Eternal joy, and the perfect service of God immediately. Eternal joy, *Peace* with *safety*, *safety* with *security*, *security* with *Eternity*. The joyes above are for Matter, *spiritual*, for substance, *real*, for use *universal*, for continuance, *Eternal*, *Psal.* 16. 11. *Psal.* 36. 8. There the King is *Verity*, the Law *Charity*, the Peace *Felicity*, and the Life *Eternity*.

The service of God consists onely in *Prayse* and *Thansgiving* *Rev.* 21. 3. and *Rev.* 5. 12, 13. and 11. 17. see the Texts. The manner of performing this service, is to worship God by God immediately. In Heaven there shall neither be Temple, Ceremony, nor Sacrament, but all these wants shall God himself supply together with the Lamb that is, *Christ*, *Rev.* 21. 22. *I say no Temple therein, for the Lord God Almighty, and the Lamb are the Temple of it.* The service shall be dayly and without Intermission, *Rev.* 7. 15. *They are in the presence of the Throne of God, & serve him day and night in his Temple.* Use. The consideration hereof, should stir up us to a constant watch and ward over our souls. If immediate communion with God

through *Jesus Christ*, which is the life eternal; if to have whatso-
 ever heart can wish, & infinitely beyond that, which is perfect glory,
 where we shall for ever behold and admire the face of God, be like
 our blessed *Saviour*, & inherit the Kingdom of glory; with the pri-
 veledges thereof in eternal joy, where our exercise shall be singing
 and praying God. In a word if we would be Blessed, if Blessed-
 ness (which contains all these and more) may prevail to move us
 (or else what can) to the duty of watchfulness: then be we stir-
 red up to be in a frame of soul fit to meet *Christ*, have all the graces
 of the soul in exercise; this is to watch. Look about you, the Phy-
 listines be upon you. Every day is clipping your life, and taking
 away part of it, what should we now do, but fit our selves for *Christ*,
 seeing he is coming to us, and we are going to him by death? You
 would be fit at the hour of death. That which will be good then, is
 good now, and the work which of necessity, must be done, or we
 are everlastingly undone, let us first go about it, and make an end
 of that once. The worst of men, when death comes will wish he
 had watched, done these and these good things, abstained from
 these and these evil things? I exhort you to nothing, but that which
 is fit for you to make you fit for *Christ*. When your Faith and
 Hope, and Love have their right Object, and all the graces of the
 soul are in exercise, then you watch, and *Blessed are those Servants,*
whom the Lord when he cometh shall finde watching. So much
 for the Text.

My Auditours are of three sorts, either Mourners of our deceased
 Brother, or Rejoycers at his death, or men indifferent, neither af-
 fected with grief or joy at all at his sudden fall, a word to each of
 these.

First, for you Mourners; Wise lamenting the death of her carefull
 Husband; Children bemoaning the death of their carefull Father,
 Labourers and servants Mourning for the loss of a work-contriving;
 labour-rewarding Master; Friends for the lack of their discreet,
 advising Friend. To you I say no more but this, look up to your
 Husband, Father, Friend, Lord and Master in Heaven. It is the Lord
 hath done it, as it is marvellous, so let it be well pleasing in your
 eyes. His will is done; subject your wills to his; *We are the Clay,*
he is the Potter, Psal. 64. 8. *Shall not the Potter do with his clay*

he pleaseth Rom. 9. 21. We read *Exod. 15.* that the waters of *Marah* were so bitter, that the people could not drink of them, then *Moses*, at Gods commandment, cast into them a tree, and the waters were made sweet. In the bitterness of soul upon the death of our Brother, God shews you a tree that will turn your bitter Waters of affliction into sweetness. This tree is *Christ*, Take up this blessed tree in your hands by Faith (who willingly presents himself unto you in this your Agony) cast him into your bitter waters, or cast your self upon him; hide your self in the boughes and branches of this blessed Tree, till the Lords indignation be past. For, his anger endureth but a moment, in his favour is life. Weeping may endure for a night, but joy cometh in the morning, *Psal. 30. 5.* you will faint, unless you believe to see the goodness of the Lord in the Land of the Living, *Psal. 27. 13.*

To the second sort, that rejoyce because now death hath shut him up in his Cave, the spirit of God directly meets with you, *Rov. 24. 17, 18.* Rejoyce not when thine enemy falleth, and let not thy heart be glad when he stumblith. Let the Lord see it, and it displease him, and he turn away his wrath from him upon thee. Why shouldest thou run from thine own watch to fault finde his now? Death found him not from his calling all the day; at Mid-night, when he pierc'd him at the heart, dost thou know his Vigils, his Preparations, his Meditations what they were? If death had come to thee that same hour, at the second watch, should he have found thee better prepared than he was? what art thou that judgest another mans servant, he standeth or falleth to his own Master. He hath past his day, thine is to come, If the Lord finde thee in thy swearing, sabbath-breaking, coveting, wandring out of his ways, not guiding thy life by his Law unprepared, unappointed, thy doom is set down *Luk. 12. 45. to vers. 48.* see the place.

If there be a third sort of Hearers, Indifferent men, without affection of the one side or other, nor caring whether he had lived or dyed, neither partake with the Mourners here, nor with such as are well pleased at his death; are nothing toucht or smitten with this stroak: Besides that they proclaim stupidity, do they not walk contrary to the command, weep with them that weep. Be of the same affection one towards another, *Rom. 12. 15, 16.* And shew them-

themselves Athiestical ? It is the Athiesm of these times to be without dread or fear. When God gives one of his household-servants a blow, the rest should fear. This use should every one of us make of it. If God had so smitten me, in what case had I been ? how had it been with my poor soul ? surely I was not prepared as I ought, ought not I to accept of this acceptable time, this day of salvation, and to act and exercise my self in all these duties that tend to salvation (that is) to watch ? *Blessed are those servants, &c.* When our Saviour said to his Disciples, *One of you shall betray me* ; Every one of them (suspicious of himself) questioned him again, *Master is it I ?* so whilst I say one of you (Beloved) shall be the next that shall dye, it behoves every one of you to question with himself. *Is it I ? Is it I ?* what if it should be I ? am I prepared to meet the Lord ? is my soul in a watchfull frame and posture ? do I perform my sentinel-charge till I be relieved ? do *I wait all the days of mine appointed time untill my chang come ?* Job. 14. 14. the same shall be blessed. For *Blessed are these servants whom the Lord when he cometh shall finde watching.* Amen.

F I N I S.

